لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

KHILAFAT LIBRARY

Sulh 1358—January, 1979

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

Digitized by Khilafat Library Rabwah

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian. a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
NAZIR ISLAH-O-IRSHAD
Sadar Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
SECRETARY
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

EDITOR

M. G. AHMAD

Annual subscription including packing and postage :

1.	Pakistan and Ceylon	... Rs. 15
2.	England aud other sterling areas	... £ 3.
3.	U.S.A. and other doller areas	... $ 3.00

Notes : Cheques and drafts should preferably be drawn on a Pakistani bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U. S. A. and 25 N.P. for U.K. should be added to the amount of subscription.

CONTENTS

1. Deliverance of Jesus from the Cross* ... 1
   Biblical Evidence
   B. A. Rafiq

2. **Tomb of Yuz-Asaph*** ... 21
   F. M. Hasnain

**The papers were read out at the International Conference on Deliverence of Jesus from the Cross held at Commonwealth Institute, London, on 2nd, 3rd and 4th June, 1978.*

KHILAFAT LIBRARY

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXIV January, 1979—Sulh, 1358 No. 1

Deliverance of Jesus from the Cross

Biblical Evidence

KHILAFAT LIBRARY

By B. A. Rafiq

There are three currents of thought regarding the event of the crucifixion of Jesus:

(a) The Jews and the Christians both hold that Jesus was put upon the Cross and expired on the Cross and thus suffered an accursed death. The Jews consider such death as proof that Jesus was a false prophet as according to their scriptures such death is accursed. For instance,

"And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night upon the tree, but you shall bury him the same day, *for a hanged man is accursed of God.*" (Deut. 21 : 22, 23)

And again,

".....but that prophet or that dreamer of dreams shall

be put to death, because he has taught rebellion against the Lord your God." (Deut. 13 : 5)

The Christians believe that Jesus submitted willingly to an accursed death so that he might thereby atone for the sins of mankind.

KHILAFAT LIBRARY

(b) A large majority of Orthodox Muslims altogether reject the death of Jesus upon the Cross. According to them, Jesus was never put upon the Cross. When the Jews conspired to seize Jesus so that he might be crucified, God Almighty invested another person with the appearance of Jesus who was seized by the Jews and was crucified, while Jesus was raised by God bodily to Heaven.

(c) The Ahmadi Muslims believe that Jesus was put upon the Cross but God Almighty so planned that he was removed from the Cross while he was still alive and was ministered unto and having recovered completely he departed from Judaea in search of the lost sheep of the house of Israel. He lived to a good old age and died and was buried in Kashmir. They base themselves upon the Holy Quran, the traditions of the Holy Prophet and the writings of the ancient divines. They also rely upon statements in the New Testament which establish beyond doubt that Jesus was put upon the Cross but was delivered by God Almighty from death upon the Cross and the designs of his enemies were thus frustrated.

As is indicated by the title of my address, I shall support my thesis with statements comprised in the New Testament and in the commentaries thereon. It is necessary, however, to state in this context that we do not consider the books of the New Testament as infallible and binding upon us. They were compiled a long time after the event of the crucifixion and do not possess the status of revealed books. Even the authorship of some of them is in dispute. The words of Jesus himself have not been reproduced in them in their integrity. The method adopted by the ecclesiastical authorities for their selec-

tion also shows that these books were not considered as revealed. Besides, their statements sometimes contradict each other. By the time they were compiled the notion that Jesus had died on the Cross had gained acceptance. Nevertheless any statements comprised in them which militate against the death of Jesus on the Cross would furnish strong evidence that he did not die on the Cross.

I would preface my address with a brief account of the last few days of the life of Jesus, preceding the event of the crucifixion, from the Gospels so as to furnish my audience with some idea of the situation which confronted Jesus at the time.

The hostility of the Jews towards him was at its height in those days and they were seeking means of putting an end to his life as they did not consider him a true prophet. They were also incensed against him as he was constantly preaching against and rebuking them on account of the absurd practices and ceremonials to which they had become accustomed and castigated them for their hypocrisy which had become their second nature. Thus they were on the lookout for means which might bring about his ruin.

For instance:

KHILAFAT LIBRARY

> "As he went away from there, the scribes and the Pharisees began to press him hard, and to provoke him to speak of many things, lying in wait for him, to catch at something he might say." (Luke 11 : 53, 54)

At the time when Jesus taught in the temple at Jerusalem, Jewish leadership was striving in diverse ways to destroy him. For instance, on one occasion they contrived that some agents of the Roman Administration should be in attendance, posing as sympathisers of Jesus, when the Jews questioned him:

> "They asked him, 'Teacher, we know that you speak and teach rightly, and show no partiality, but truly teach the way of God. Is it lawful for us to give tribute to Caesar, or not?' But he perceived their

craftiness, and said to them, 'Show me a coin. Whose likeness and inscription has it?' They said, 'Caesar's'. He said to them, 'Then render to Caesar the things that are Caesar's and to God the things that are God's.' And they were not able in the presence of the people to catch him by what he said, but marvelling at his answer, they were silent." (Luke 20 : 21 - 26)

Under the influence of his teachings large numbers of people became inclined to believe in him, which seriously upset the Jewish priesthood and they conspired to arrest this tendency by sending their officers to seize Jesus as is written :

> "The Pharisees heard the crowd thus muttering about him, and the chief priest and Pharisees sent officers to arrest him," (John, 7 : 32)

But they were so affected by hearing Jesus that none of them dared to make a move against him.

A few days before the festival of Passover the Jewish priests came together in the house of the Chief Priest Caiaphas and began to cast about for means to seize Jesus by some trick and put an end to him. At last they contrived to win over Judas Iscariot, son of Simon, one of the disciples of Jesus, through bribery, who sold himself into their hands in return for a few pieces of silver. Matthew states that he went one day to the priests and asked them :

> "'What will you give me if I deliver him to you?' And they paid him thirty pieces of silver. And from that moment he sought an opportunity to betray him" (Matthew, 26 - 14-16)

KHILAFAT LIBRARY

The Passover arrived and Jesus directed his disciples to arrange for the supper on that day. In the evening the twelve disciples sat with Jesus at table and ate with him. On that occasion Jesus prophecied :

> "He who has dipped his hand in the dish with me will betray me." (Matt. 26 : 21)

After supper Jesus proceeded to a place called Gethse-

mane. According to Matthew, Mark and Luke, Jesus appeared disturbed and restless at the time. He directed the disciples to stay behind and occupy themselves in prayer and supplication while he advanced a short space ahead of them and fell down on his knees and began to pray. After a short while he came back and observed that the disciples were asleep. He addressed Peter :

KHILAFAT LIBRARY

"Simon, are you asleep ? Could you not watch one hour ? Watch and pray that you may not enter into temptation ; the spirit indeed is willing but the flesh is weak.' " (Mark, 14 : 37 - 38)

He then left them again and began to pray and returning after a short while, again found them asleep. The same happened a third time and he said to them :

" 'Are you still sleeping and taking your rest ? Behold, the hour is at hand and the Son of man is betrayed into the hands of sinners. Rise, let us be going ; see, my betrayer is at hand.' " (Matthew, 26 : 45, 46).

While he thus admonished his disciples, Judas arrived with the officers of the Chief Priests and Pharisees and with a body of soldiers. Judas walked ahead of them. He advanced and identified Jesus by kissing him. The crowd advanced towards Jesus and seized him. The soldiers secured him and tied him up and took him to house of Caiaphas, the Chief Priest.

KHILAFAT LIBRARY

(John, 18 : 12-14)

The father-in-law of the Chief Priest Caiaphas inquired from Jesus about his teachings, to whom he returned a wise answer. In the end Caiaphas asked him to tell them truly whether he was the Messiah, to which he replied :

" 'I am ; and you will see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven.' " (Mark, 14 : 62)

Thereupon Caiaphas rent his clothes and said :

" 'Why do we still need witnesses ? You have heard his blasphemy. What is you decision ?' And they all

Digitized by Khilafat Library Rabwah

condemned him as deserving death." (Mark, 14 : 63, 64)

The night was now spent and morning was close. The Chief Priests and the leaders of the people determined upon the death of Jesus and made preparations to take him to Pilate, the Roman Governor.

Syria and Palestine were at that time under Roman domination and were divided into four provinces each of them under a Roman Governor. The Governor of Judaea was Pontius Pilate and the Governor of Galilee was Herod. The Roman Authorities did not intervene in the domestic disputes of the Jews but were most intolerent of the least movement directed against the Roman Power. Thus when the Jews took Jesus for judgement to Pilate they preferred against him the charge :

> " 'We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king."
>
> Pilate enquired from Jesus : 'Are you the King of Jews?' to which he replied : 'You have said so' " (Luke, 23 : 2-5)

Pilate then asked Jesus some further questions to which he replied in detail. Thereafter Pilate came out before the Jews and said :

> "I find no crime in him" (John, 18 : 39)

but the multitude cried out :

> "He stirs up the people, teaching throughout all Judaea, from Galilee even to this place." (Luke 23 : 5)

According to Luke, Herod, the Governor of Galilee, was then in Jerusalem. When Pilate found that Jesus was from Galilee, he sent him to Herod, who asked Jesus several questions to which he made no reply.

> "And Herod with his soldiers treated him with contempt and mocked him ; then arraying him in gorgeous apparel, he sent him back to Pilate." (Luke 23 : 11)

The previous night, the wife of Pilate had seen a terrible dream and when Jesus was presented before Pilate she sent a

Digitized by Khilafat Library Rabwah

message unto her husband:

> "Have nothing to do with this righteous man, for I have suffered much over him today in a dream" (Matthew, 27 : 19)

Thus Pilate did not desire to have upon his hands the blood of an innocent person He, therefore announced to the multitude :

> " 'You brought me this man as one who was perverting the people : and after examining him before you, behold, I did not find this man guilty of any of your charges against him, neither did Herod, for he sent him back to us. Behold, nothing deserving death has been done by him ; I will therefore chastise him and release him.' " (Luke, 23 : 14-16)

But the Jews would not be reconciled to anything less than death for Jesus. They protested and said :

> " 'If you release this man, you are not Caesar's friend ; everyone who makes himself a king sets himself against Caesar' " (John, 19 : 12)

Under this threat Pilate did not pursue his design but had recourse to another device in order to save Jesus. It was customary to release a capital offender on the occasion of the Passover. At that time a capital offender, Barabas, was in custody and Pilate enquired from the multitude :

> "Which of the two do you want me to release for you ? " (Matthew 27 : 21)

At the instigation of the Chief Priests and the Pharisees the multitude unanimously demanded the release of Barabas, whereupon Pilate enquired :

> "Then what shall I do with Jesus who is called Christ ? "

They answered :

> "Crucify him." (Matthew 27 : 22)

When Pilate found that he could not have his own way,

"He took water and washed his hands before the crowds, saying, 'I am innocent of this man's blood; see to it yourselves.'" (Matthew, 27 : 24)

KHILAFAT LIBRARY

Thereafter,

"The soldiers of the Governor took Jesus into the praetorium, and they gathered the whole battalion before him. And they stripped him and put a scarlet robe on him, and plaiting a crown of thorns, they put it on his head, and put a reed in his right hand. And kneeling before him, they mocked him, saying, 'Hail, King of the Jews!' And they spat upon him, and took the reed and struck him on the head." (Matthew, 27 : 27-31)

This was Friday, the day of preparation for the Passover and it was about the sixth hour. The soldiers brought Jesus out of the Palace and placing his Cross upon his shoulder, led him to the palce called Golgotha, where the Crosses were fixed in the earth, and, along with the two offenders who were also condemned to death, Jesus was put opon the Cross with nails driven through his hands and feet. Under the orders of Pilate the soldiers wrote out "King of the Jews" on a piece of paper and stuck it on the Cross. Later in the afternoon Jesus cried out aloud:

"Eli, Eli, lama sabach-thani?" (My Lord, my Lord, why hast Thou forsaken me?)

He then went into a swoon. Darkness spread over the land and the curtain of the temple was rent in two. In the evening Joseph of Arimathaea came to Pilate and with his permission took the body of Jesus from the Cross and placed it an a sepulchre hewn out of the rock. On the third day, that is to say on Sunday morning, certain women arrived at the Sepulchre with perfumes and found that the stone at the mouth of the Sepulchre had been rolled away and there was no one inside the Sepulchre. Thereafter, Jesus met his disciples several times in secret.

I shall now proceed to establish from the evidence of the New Testament that Jesus certainly did not die on the

Cross but had gone into a deep swoon, which the centurion on duty imagined was death. As Pilate had been opposed to the crucifixion of Jesus it is most likely that he leant himself to a plan to rescue Jesus from death, devised along with Joseph of Arimathaea, the physician Nicodemus, and other disciples of Jesus. Also, the legs of Jesus were not broken while the legs of the other two offenders were broken.

I shall now draw your attention to the statements in the books of the New Testament which taken together place it beyond doubt that Jesus did not suffer death upon the cross.

1. When the Jews demanded a sign from Jesus, his answer was:

"An evil and adulterous generation seek for a sign; but no sign shall be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the whale, so will the Son of man be three days and three nights in the heart of the earth" (Matthew, 12:39-40)

This reply of Jesus which he gave to the Pharisees is decisive on the question under di cussion. Jesus declined to show them any sign except the sign of Jonah. What was that sign?

KHIL ... LIBRARY

It was that in consequence of the opposition of his people Jonah was placed in a situation in which he had to spend three nights and three days in the belly of a whale. The reply of Jesus to the Pharisees meant that in consequence of the designs of his enemies he would have to spend a certain period of time in the heart of the earth. The sign was that as Jonah entered the belly of the whale alive and remained therein alive for a certain period and emerged therefrom alive and rejoined his people, in the same way Jesus would enter the earth alive and abide therein alive and emerge therefrom alive and would thereafter join his people.

This was the essence of the sign prophecied by Jesus,

that he would be placed in a situation in which his life would be despaired of but that by Divine grace he would be preserved alive as a sign of his righteousness. He would enter the sepulchre alive and would remain therein alive and would emerge therefrom alive. Thereafter, as Jonah after emerging from the belly of the whale rejoined his people who accepted him and held him in great honour, so would Jesus after the event of the crucifixion meet his people who were scattered in diverse lands and they would listen to him and do him honour.

If the affirmations of the Christians is accepted that Jesus had died on the Cross and had entered the sepulchre as a corpse and remained therein as a corpse and on the third day he was bestowed spiritual life, then how would this series of events constitute a sign like the sign of Jonah? Every one who dies enters the earth as a corpse and remains therein a corpse. Besides, the sign was promised to the Jews and yet after his resurrection, which in effect was resuscitation, Jesus did not inform a single Jew that he had escaped death. If the Christian affirmation is accepted, the Jews would be entitled to claim that no part of the prophecy made by Jesus was in fact fulfilled. But the truth is that, in accornance with the prophecy made by Jesus, God Almighty delivered him from the accursed death upon the Cross and by bringing him down from the Cross alive completely frustrated the design of the Jews.

2. The warning administered by God Almighty to Pilate through his wife just when he had taken his seat on the judgment seat, was designed to inform Pilate that it was not God's design to let Jesus die upon the Cross as is written:

KHILAFAT LIBRARY

"Besides, while he was sitting on the judgment seat, his wife sent word to him, 'Have nothing to do with righteous man, for I have suffered much over him today in a dream.'" (Matthew, 27:19)

This dream which God Almighty showed to Pilate's wife is positive proof that God had designed the deliverance of Jesus

from death upon the Cross. If, as is claimed by the Christians, the very mission of Jesus was to suffer death upon the Cross for the redemption of mankind, then how is it that God Almighty showed a dream to Pilate's wife which ran counter to His own plan?

We have been told that while Jesus was still a child and Herod designed to destroy him, God Almighty alerted Joseph against Herod's design and Joseph took the child and his mother into Egypt. (Matthew, 2 : 13).

Thus as Joseph was alerted in his dream so that Jesus might be safeguarded against destruction at the instance of Herod, in the same way at a time when his enemies were promoting a project for his destruction, God Almighty informed Pilate's wife in a dream that Jesus was righteous and thereby intimated to Pilate that it was God's pleasure that this innocent one should be accounted blameless. But the Jews resisted all his efforts towards that end and finally threatened him that they would complain against him to Caesar. He then handed Jesus over ostensibly to the Jews that they might crucify him, and yet had recourse to secret plans for his delivery from death.

(a) The day appointed for the trial of Jesus was the day of preparation of the Passover as is written :
"When Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called the Pavement and in Hebrew, *Gab'batha*. Now it was the day of Preparation of the Passover."
(John, 19 : 13-14)

KHILAFAT LIBRARY

(b) The day appointed for the crucifixion of Jesus was Friday which would be followed at sunset by the Sabbath, so that Jesus would not be left upon the Cross for more than a few hours.

(c) The centurion whose duty it was to supervise the due carrying out of the crucifixion believed in the truth of Jesus, as is written :
"And when the centurion, who stood facing him,

Digitized by Khilafat Library Rabwah

saw that he thus breathed his last, he said, 'Truly this man was the Son of God.' " (Mark, 15 : 39)

(d) Jesus spent only a few hours upon the Cross, which period was not sufficient to bring about the death of a healthy, young man. This was confirmed by the sudden outpouring of blood and water from his side when he was pricked by a spear. Pilate himself wondered whether the death of Jesus had occured so speedily. Then the legs of Jesus were not broken as was customary, while the legs of the two thieves who were crucified along with Jesus were broken.

(e) Though Pilate was not convinced that Jesus had died, he directed that his body be made over to Joseph of Arimathea, who was a disciple of Jesus, as is written :

"When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him." (Matthew, 27 : 58, 59)

This is enough to convince a reasonable person that Pilate had recourse to every possible means to secure the deliverance of Jesus from death upon the Cross.

3. It has been noted that Jesus took his disciples to the garden of Gethsemane and directed them to occupy themselves with prayer, but they went to sleep. Jesus himself prayed humbly, crying and weeping, in the following words :

" "Father, if Thou art willing remove this cup from me nevertheless not my will, but Thine, be done.' " (Luke, 22 : 42)

Jesus spent the greater part of the night in prayer and supplication. He was in agony and his perspiration fell

from him like large drops of blood. (Luke, 22 : 44)

The purport of the supplication of Jesus was that God Almighty might safeguard him against the death which his enemies had designed to inflict upon him not that he shirked laying down his life in the cause of God. Indeed he was ever ready to do so, but in order that the purpose of his enemies may be frustrated and that God's will in respect of the safeguarding of His Messenger may be fulfilled. This is the meaning of his supplication : "Neverthless not my will, but Thine be done. Had Jesus believed that his death upon the Cross was in accord with God's design, he would certainly not have supplicated :

> "Lord, everything is possible for Thee, do Thou re-remove this cup from me."

We believe that the prayer of Jesus was accepted and that the cup of an accursed death was removed from him. Jesus claimed that God heard his prayers. He admonished his disciples :

> " 'Therefore I tell you whatever you ask in prayer, belive that you receive it, and you will.' " (Mark 11 : 24)

Again :

KHILAFAT LIBRARY

> " 'For everyone who asks receives and to him who knocks it will be opened. Or what man of you, if his son asks him for bread, will give him a stone? Or if he asks for a fish, will give him a serpent.' " (Matthew, 7 : 8-10).

If we were to think that the supplication of Jesus which he made with crying and weeping and in extreme humility and agony was not heard, it would appear to have been meaningless for him to assure others that their prayers would be heard.

Jesus acknowledged that his prayers were heard as is written :

> "And Jesus lifted up his eyes and said: 'Father I thank Thee that Thou hast heard me. And I know that Thou hearest me always.'" (John, 11 : 41, 42)

There is positive proof that his prayer was heard as he had desired and God saved him from death upon the Cross as is written:

> "In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto Him that was able to save him from death and was heard in that he feared." (Hebrews, 5:7)

4. It is written:

> "But one of the soldiers pierced his side with a spear, and at once there came out blood and water." (John, 9 : 34)

This shows clearly that Jesus was only unconscious at the time and had not died. It was assumed that he had expired, or his death was announced according to Pilate's plan in order to put off the Jewish priesthood. It appears that a soldier who was not aware of Pilate's plan pierced the side of Jesus with a spear and blood and water poured out from his side. This is proof that he was alive at the time. A corpse does not bleed.

Digitized by Khilafat Library Rabwah

In the phrase 'at once there came out blood and water', the expression 'at once' is significant. It shows that the body of Jesus bled immediately on its being pierced. If blood drips from a corpse it does not flow but emerges slowly in the form of clots. In a dead body the action of the heart ceases altogether and the circulation of blood stops and it is not possible that blood should flow out. Therefore, the pouring out of the blood of Jesus is clear proof that he was not dead at the time.

5. Crucifixion was a process entirely distinct from hanging For the purpose of crucifixion, a wooden cross was prepared and the condemned person was nailed to the cross by his hands and feet. Death was the end of a slow process which was achieved in the course of three or four days, and sometimes took even longer. Even then when a condemned person was

taken down from the cross his legs were broken in order to make sure that he had died. Sometimes the relatives of such a person contrived to obtain possession of his body while he was still alive and nursed him back to consciousness and thus rescued him from the jaws of death. The well-known author, B. F. Strauss, has written in this context :

Digitized by Khilafat Library Rabwah

"Crucifixion, they maintain, even if the feet as well as the hands are supposed to have been nailed, occasions but very little loss of blood. It kills, therefore, only very slowly by convulsions produced by the straining of the limbs or by gradual starvation. So, if Jesus, supposed, indeed to be dead, had been taken down from the Cross after about six hours, there is every probability of his supposed death having been only a death-like swoon, from which after the descent from the Cross Jesus recovered again in the cool cavern, covered as he was with healing ointments and strongly scented spices. On this head, it is usual to appeal to an account in Josephus who says that on one occasion, when he was returning from a military recognisance on which he had been sent, he found several Jewish prisoners who had been crucified. He saw among them three acquaintances whom he begged Titus to give to him. They were immediately taken down and carefully attended to. One was really saved but the two others could not be recovered." (A New Life of Jesus by D.F. Strauss, Vol. I, page 410).

When Jesus was nailed to to the cross, he was in good health and was a young man of 33 years. He remained upon the Cross for not more than six hours at the outside and probably for a much shorter period. This could not in itsef have brought about his death. The two malefactors who had

been put upon the cross along with him were taken down at the same time and as they were alive their bones were broken, as is written :

> "Since it was the day of Preparation, in order to prevent the bodies from remaining on the Cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.
> So the soldiers came and broke the legs of the first, and of the other who had been crucified with him." (John, 19 : 31, 32).

The demand of the Jews that the legs of those who had been nailed to the Cross should be broken is proof that they did not consider that the time spent by them upon the Cross had been long enough to induce death.

When Pilate was told that Jesus had died he was surprised as is written :

> "And Pilate wondered if he were already dead ; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph." (Mark 15 : 44, 45).

KHILAFAT LIBRARY

John Fleetwood has written :

> "Pilate was at first surprised at the request of Joseph ; thinking it highly improbable that he should be dead in such a short time." (People's Life of Jesus, by John Fleetwood, D. D. Page 333).

Further, according to the law of Rome the body of a crucified felon was left on the Cross and was not delivered to his kinsfolk. Mr. Haim Cohen has written :

> The Roman law was that a convict after execution might not be buried. We have seen that the crucified in particular, were left on the Cross until beasts and

birds of prey devoured them. Guards were mounted on duty to prevent kinsfolk or friends from taking down a corpse and burying it ; unauthorised burial of a crucified convict was a criminal offence. The Emperor or his officers, might, exceptionally, grant kinsfolk or friends authorisation to bury the convict and what in Rome was the imperial prerogative was in provinces the right of the Governor." (The Trial and Death of Jesus", by Haim Cohen ; page 238).

In the case of Jesus it is patent that the Jews were eager to destroy him and desired to inflict the maximum amount of damage upon him. Pilate had been put in fear by them and they had coerced him into condemning him to crucifixion. It is, therefore, remarkable that he agreed so readily that the body of Jesus should be made over to Joseph of Arimathea contrary to the normal practice of leaving the body to be devoured by wild beasts etc. He was not quite convinced that Jesus had expired within so short a time and yet he did not direct that his bones should be broken. On the contrary he directed that the body of Jesus should be handed over to one of his disciples.

All this clearly indicates that Jesus had not died on the Cross. There is no positive piece of evidence which could support the notion that he had so died. The statement of the centurion that he had died is no proof of death. He was not a physician and had made no particular examination of body. He believed in the truth of Jesus which he affirmed in the words :

KHILAFAT LIBRARY

" 'Truly this man was the son of God.' "

Of a surety the centurion was a party to Pilate's plan.

6. After the event of the crucifixion Jesus remained subject to all physical needs, such as hunger and thirst, like all other men. On the occasions when he met his disciples in secret he demanded food and ate in their company as is written :

Digitized by Khilafat Library Rabwah

> "And while they still disbelieved for joy, and wondered, he said to them, Have you anything here to eat ? ' They gave him a piece of broiled fish and he took it and ate before them." (Luke, 24 : 41-43)

This is clear proof that he was subject to hunger and thirst like every one else and shows that he possessed the same physical body which had been hung upon the Cross.

It is also written that he exhibited his wounded body to the disciples so as to convince them that God had saved him from death on the Cross as is written :

> "As they were were saying this, Jesus himself stood among them. But they were startled and frightened, and supposed that they saw a spirit. And he said to them, 'Why are you troubled, and why do questions rise in your hearts ? See my hands and my feet, that it is I myself ; handle me, and see ; for a spirit has no flesh and bones as you see that I have."
>
> (Luke, 34 : 36 - 40)

7. Another factor that reinforces the contention that Jesus had been saved from death upon the Cross is that after the event of the crucifixion he met only his disciples, and that in secret, and did not show himself to the common people. He did not go about in his normal dress so that he should not be identified. He sent a message to his disciples that they should proceed to Galilee where he would meet them. He left Jerusalem in a hurry and walked all the way to Galilee by an indirect route. He had so disguised himself that his two disciples who met him on the road were not able to recognise him. He adopted all these precautions lest the Jews should identify him and seize him again and hang him once more the Cross.

KHILAFAT LIBRARY

Had Jesus possessed a resurrected body he could not have been seized by any one, nor could such a body have been

crucified. There would thus have have been no occasion to take precautions. In such case he should have appeared in his sipiritual body before the Jews and should have demonstrated to them that though they had compassed his death upon the Cross, he had been resurrected and had no longer any fear of them as they could not now seize him. Had he done so surely all the Jews would have believed in him and would have been remorseful over their conduct, for this would have been a great sign for them. There is not a single recorded instance that any of the Jews believed in him because of his resurrection.

8. The Gospels affirm that the mission of Jesus was directed towards the lost sheep of the house of Israel, that is to say, all the tribes of Israel who were scattered at the time of the advent of Jesus in the countries of the East from Palestine all the way to India. At that time, of the twelve tribes of Israel, only two were settled in Palestine. The remaining ten tribes were described as the lost sheep.

If the Christian affirmation is accepted that Jesus died on the Cross at 33 years of age and have ever since been seated on the right hand of God in heaven, then what became of his prophecies in which had stated that he had to go to the lost sheep of the house of Israel who were not then settled in Palestine, as is written:

"'And I have other sheep, that are not of this fold: I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd.'" (John, 10:16-17)

KHILAFAT LIBRARY

Again he says:

"'I was sent only to the lost sheep of the house of Israel.'" (Matthew, 15:24)

And again,

"These twelve Jesus sent out, charging them, 'Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel.'" (Matthew, 10:5,6)

Yet again,

"'For the Son of man came to seek to save the lost.'" (Luke, 19:10).

All these statememts taken together clearly establish that the mission of Jesus was confined to the house of Israel and that he was determined to go in search of the lost tribes in the countries in which they were scattered. If he had died on the Cross at the age of 33 years, how were these prophecies fulfilled?

It would mean that he had failed altogether in his mission.

In conclusion, I would draw attention to the remarkable fact that the Holy Quran affirms in the clearest terms that God Almighty saved Jesus from death upon the Cross, and that far from becoming accursed, God exalted him spiritually to Himself. Eor instance :

"The enemies of Jesus devised their plans (to destroy him), and God devised His plan (to save him) ; God is the best of planners." (Holy Quran, 3 : 55)

KHILAFAT LIBRARY

God reassured Jesus :

"I shall cause thee to die a natural death, and shall exalt thee to Myself, and shall clear thee from the calumnies of those who disbelieve, and shall place those who follow thee above those who disbelieve, until the Day of Judgment ; and then to Me shall be your return and I will judge between you concerning that wherein you differ." (Holy Quran, 3 : 56)

TOMB OF YUZ-ASAPH

By F. M. Hasnain

"Inside the Tomb, in the holy city of Srinagar, lie the rsmains of a Prophet who died 1900 years ago. His name is Yuz-Asaph. It means n thing to many people. But bare-footed pilgrims journey to this Tomb every day."

KHILAFAT LIBRARY

Raja Shali-wahin of Kashmir went to the mountains and at Wuyan near Srinagar, saw a dignified person of white complexion, wearing white robes. The Raja enquired his name. He replied that he is known as the Son of God and to have been born of a Virgin. The Raja felt amazed but the personage told him that he had told the truth and his mission was to purify the religion. On further enquiry, he said that he had proclaimed his ministry in a country across the river Indus and the people made him to suffer. He had preached love, truth and purity of heart and accordingly he was also known as Messiah.[1] The translation of the verses from an ancient Sanskrit work entitled *Bhavishya-Maha-Purana* is as under:

> 'Shali-wahin (39-50 A D.) who was the grandson of Bikrama Jit, took over the government. He defeated the attacking hordes of the Chinese, the Parthians, the Scythians and the Bactrians. He made a demarcation line between the territories of the Aryans and the *Mleechas*[2], ordering the latter to remain on the other side of the river Indus. One day, Shali-wahin went to the Himalayas and there, in the middle of the Hun

1. Bhavishya-Maha-Purana. verses 17-32.
2. Mleechas means non-Hindus.

country, the mighty king saw a dignified personality sitting near a mountain. The Saint was fair of complexion and wore white garments. King Shali-wahin asked him who he was. The Saint replied:

"I am known as the Son of God, born of a virgin."

When the king felt amazed at the reply the Saint said:

"I am the preacher of the *Mleecha* religion and follower of true principles."

When the King asked him what his religion was, he replied:

"O, King! I come from a land far away, where there is no truth any more and evil knows no limits; I appeared there in the *Mleecha* country as *Messiah*. Through me the wicked and the guilty had to suffer and I also suffered at their hands."

The King requested him to further explain his teachings and the Saint said:

"I teach love, truth and purity of heart. I ask human beings to serve the Lord, who is in the centre of the sun and the elements. And God and the Son are for ever."

Tho King returned after making his obeisance to the Saint."[1]

KHILAFAT LIBRARY

Jesus in Kashmir : 54 A.D.

It was during the reign of Gopanada (A.D. 49 - 109) that Yuz Asaph proclaimed his ministry in Kashmir and spent his later life in the valley. During the period, Sulaiman came for the repairs of a temple dedicated to Solomon. He got inscribed the following verses on the stone pillars of the temple:

"Yuz Asaph, the Yusu of the tribes of Israel, proclaim-

---

1. Mleechas means, in Hindu religious terminology, the followers of religions other than Hinduism.

ed his prophethood in the year 54."

The translation of the relevant page of the Persian history is given below :

"The King assumed the name of Gopanada and started his rule in the Valley of Kashmir. During his reign, many temples were built and repaired. He invited Sulaiman from Persia to get repairs done to the Throne of Solomon on the hill. The Hindus raised objections saying that as he was not a Hindu but followed other religion, he could not repair the sacred tomb.

"During this period, Yuz-Asaph arrived from the Holy Land and proclaimed his prophethood in the Holy Valley. He absorbed himself in prayers day and night and was very pious and saintly. He called the people towards the words of God. Many became his disciples. The King requested him to bring the Hindus to the right path.

"Sulaiman repaired the throne of Solomon and raised the four pillars with the following inscriptions :

' Sulaiman repaired the throne of Solomon and raised the four pillars with the following inscriptions :

" 'Mason of these pillars are Bhisti Zargar Year 54,
And Khawaja Rukun, the son of Mirjan ;
Yuz-Asaph proclaimed his phophethood : Year 54.
Yusu of the tribes of Israel.'[1]

They came together unto him ; the rich and the poor for blessings and guidance. He said unto them :

"Listen, I say unto you the words of wisdom and truth, so that you may be able to make distinction between right and wrong.

Indeed this is the religion of those unto whom the words of God came. Whosoever shall discard righteousness shall not enter heaven. Therefore, I say unto you : Seek ye the Kingdom of heaven, rather than

(1) Mulla Nadri : Tarikh-i-Kashmir, p. 35.

KHILAFAT LIBRARY

that of the world.
Woe unto the seekers of the world, they shall perish.
Death keeps no time, for the hour is come ;
And birds have no power over their shooters.
Save Ye with faith and work.
So long there is light, Ye travel ;
And safeguard your good deeds.
Blessed are those who treat well : for they know they shall be treated in the same way.
And shun worldly desires ;
And give up anger ; and give up back-biting ;
And keep your hearts pure." [1]

KHILAFAT LIBRARY

Parable :

Yuz-Asaph spoke this parable to the people, saying :

"When a sower goes to sow, some seed falls aside and is eaten by birds ; some seed fall on stray earth and some falls on rocky areas and withers away. Some seed falls on thorns and perishes. The seed which falls on fertile land grows and produces fruit.
By sower I mean the wise :
By seed I mean words of wisdom ;
By seed eaten up by birds I mean the unintelligent ;
By seed thrown on rocky areas I mean those who do not unperstand ;
By seed thrown on thorns I mean those who understand but fail to comply ;
By seed which grows and bears fruit I mean those who obey and follow."[2]

Crucifixion :

Saint Isana lived at Ishbar on the banks of the Dal Lake in Srinagar, Kashmir. He was a Saint of great repute and his

---

1. Shaikh Sadiq, Kamal-ud-Din : p 359.
2. Shaikh Sadiq, Kamal-ud-Din, p. 327.

preachings were heard by all and he had many devotees. One of his chief disciples, Sandiman, was ordered to be imprisoned for ten years. After some time Sandiman was put on the cross. Saint Isana, came and saw three sentences written on the forehead of Sandiman :

"This man will lead a poor life ;
After ten years' imprisonment, he will be put on the cross ;
After resurrection, he shall be the King."[1]

Sandiman was put on the cross in a compound and the crowds witnessed his crucifixion. During night, fairies came and danced around his corpse. Saint Isana felt sad near the site. On the third day. Sandiman became alive. People came to see him in amazement and offered him the throne of Kashmir. He refused to accept this offer. But the people refused to leave him and he accepted to be their king.

This extraordinary event of crucifixion, the only instance in the ancient history of Kashmir, deserves attention due to the reason that the incident of crucifixion of Jesus Christ has been repeated here. It is also a strange coincidence that Jesus is known as ISA in the East. As such, Isana of Kashmir, who is spoken of as a great saint, is no other personality than Jesus Christ. His disciple is put on the cross and he obtains resurrection at the hands of Isana. This Saint lived at Ishbar, meaning the place of Isa, which is still held in reverence by a section of the people of Kashmir.

This fact has been mentioned in various historical works of Kashmir.

KHI..AT LIBRARY

Spirit of God :

Jesus Christ was the "Spirit of God" who assumed the

---

1. Haider Malik. Chadura ; Tarikh-i-Kashmir, II, 12-56 HassanShah ; Tarikh-i-Kashmir, V. iii F. 25 Kalhana ; Rajtarangini. Trans. Stein V. 1. 2. II.

name of Yuz-Asaph of Kashmir.[1] This tradition has been inherited by the Muslims from the Hindus of ancient times, who also believed that Jesus came to Kashmir and settled here. Jesus disclosed his identity to the King of Kashmir when the latter paid a visit to him in about 48 A.D. He declared:

> "I am known as the Son of God and born of a Virgin. As I have preached love, truth and purity of heart, I am called Messiah."[2]

KHILAFAT LIBRARY

Thomas :

Thomas accompanied Jesus during his travels and is known as *Badad* in Arabic literature. He followed Jesus to the sea of Tiberias, along with Simon and Peter.[3] He was a twin brother of Jesus Christ.[4] Both of them reached Nisibis.[5] After reaching the basin of Indus, Thomas went towards the north-west of India and reached Attock. He supervised the building of a palace for the King Gondophernes in A.D. 49. He met Jesus Christ at the marriage feast of Abbnes, at Taxila.[6]

Due to invasion of the Kushans during the first century A. D. there occured an upheaval in the north of India. Thomas along with Jesus and Mary left for safety towards Kashmir. Mary died at a place now known as Murree, where she was buried in a tomb, now known as the Tomb of Mother Mary. Thomas accompanied Jesus to Kashmir.

---

1. Mulla Nadri, Tarikh-i-Kashmir P. 69 Haidar Malik Chandurs ; Tarikh-i-Kashmir. II. 12.56, Hassan Shah ; Tarikh-i-Kashmir, V. III. F. 25.
2. Bhavishya-Maha-Purana, V. 17.32.
3. John, 21 : 1, 2.
4. Thile, Acta. Thomas, 94
5. Cureton, Ancient Syriac. Documents V. 22.141. Burkett, Early Christians, P 155
6. Smith, Early History of India, p. 219 Acta. Thomas V. 20.46

Jesus Christ died at the ripe age of 120 years.[1] The burial ceremony was performed by Thomas in the Jewish style.[2] It was a great mourning day for the Kashmiris.

A big tomb was raised on his grave and it become a place of pilgrimage for all, whether rich or Poor.[3] people came with offerings at the tomb and led prayers there.[4] Thomas, who had always devoted his life to the service of Jesus Christ, felt very much bereaved and left for Malabar to preach among the lost tribes there.[5] Thomas preached the Gospel to the people in South India where he established seven churches. He suffered martyrdom at Mylapore in Madras and is buried there.[6]

His disciples call themselves the Christians of St. Thomas and they solomnize only two rituals: Baptism and the Lord's Supper. They do not believe in virgin birth.[7]

The Tomb of Jesus Christ

KHILAFAT LIBRARY

The tomb of Jess Christ is situated in Anzimar, Khanyar, Srinagar, the summer capital of Kashmir ; Srinagar, which means the city of the sun, is an ancient city. It is divided into two parts, i.e. the old city and the new city and the tomb is situated in the old city. The people of Kashmir call it ROZA-BAL, meaning "the site of the honoured tomb" and declare that it is the tomb of Yuz-Asaph. This prophet came to Kashmir 1900 years ago and preached in the parables

---

1. KANS-UL-AMMAL. V. 2. P. 34
2. Shaikh Sadiq, KAMAL-UD-DIN, P. 357.
3. Decree of Rozabal, Srinagar, Kashmir.
4. Ibid.
5. Francis Buchanan, A JOURNEY FROM MADRAS, v. 2 p. 391.
   Wukfred, CHRISTIAN RELIGION IN INDIA. v. 10, p. 83.
6. Salmond, THE WRITINGS OF HIPPOCLYTUS, v. 3. p. 131.
   Assemani, Biblothica Orientalics. V. 3. 1, 590.
7. Philip, THE THRID FOUR CONFERENCE, 25.

of Christ [1]

Popular local tradition connect it with the tomb of Jesus Christ. [2] Some say that it is the tomb of the Prophet of the people of the Book.[3]

Yuz-Asaph came as a messenger of God to the people of Kashmir. The tomb had a hole from which perfume came out.[4]

KHILAFAT LIBRARY

Decree 1194 A.H.

The Decree granted to the keeper of the tomb, dated 1461 A.D. by the *Grand Mufti* of Kashmir and other *Muftis*, declares that the tomb has two graves: one of the Prophet Yuz-Asaph, sent as prophet to the people of Kashmir during the reign of the King Gopadatta and the other of a descendant of the prophet of Islam.[5]

The translation of the Decree is as under:

THE SEAL OF THE JUSTICE OF ISLAM

MULLA FAZIL

1194 — A.H.

In this Court of Justice: in the Department of Learning and piety of the Kingdom:

Present:

Rehman Mir son of Amir Mir, submits that: "the kings, the nobles, the ministers and, the general public come from all direction of the Kingdom to pay their homage and offerings in cash and kind at the lofty and the holy shrine of Yuz-Asaph, the Prophet, may God bless him;

Claims that:

"He is the only absolute claimant, entitled to receive the offerings and utilize these, and no one else has any right

---

1. Younghusband Kashmir, p 112.
2. Enrique, The Realms of the Gods, 25
3. Abdul Qadir, Hasmat-i-Kashmir, f. 68.
4. Ghulam Nabi, Wajeez-ul-Tawarikh, v. ii, f. 279.
5. Decree dated 1194 A.H. (1461 A.D.)

whatsover on these offerings ;

Prayers that :

"A writ of injunction be granted to all those who interfere and all others be restrained from interfering with his rights." This Court after obtaining evidence comes to the conclusion as under :

"It has been established that during the reign of Raja Gopadatta, who got built many temples and got repaired, especially, the Throne of Solomon on the hill of Solomn, Yuz-Asaph came to the Valley. Prince by descent, he was pious and saintly and had given up earthly pursuits. He spent all his time in prayers ; day and night, and spent his time in meditation,

"The people of Kashmir, having become idolaters after the great flood of Noah, God Almighty sent Yuz-Asaph as prophet to the people of Kashmir. He proclaimed oneness of God till he passed away. Yuz-Asaph was buried in Khanyar on banks of the lake, and the shrine is known as ROZABAL.

"In the year 871 A.H. Syed Nasir-ud-Din, a descendant of Imam Musa-Riza was also buried besides the grave of Yuz-Asaph.

KHILAFAT LIBRARY

Orders :

"Since the shrine is visited by the devotees, both high and common, and since the applicant, Rahman Mir is the hereditary custodian of the shrine, it is ordered that he is entitled to receive the offerings made at the shrine and no one else shall have any right to such offerings,

"Given under our hand, this 11th Jamad-as-Sani A.H., signed and sealed :

MOHAMMAD AKBAR, RAZA AKBAR, KHAZIR MOHAMMAD and HABIB ULLAH caretakers of the shrine."

The tomb of Jesus Christ is built in Jewish style of a sepulchre, with a room underground, with a small window.

The shrine is quite distinct from the Muslim shrines, which have Buddhist style of conic domes.

Nearby the grave is a stone slab, engraved with a foot-print, bearing traces of crucifixion wounds ; one foot impression has a small round hole and the other has a raised scar wound. May be these are the feet of Jesus Christ, which were washed by a woman with her tears and wiped with her hair and kissed with her lips :

> "Seeth thou this woman ? I entered into thine house, thou gavest me no water for my feet ; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss : but this woman, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint ; but this woman hath annointed my feet with ointment. Wherefore I say unto thee : Her sins, which are many, are forgiven for she loved much ; but to whom little is given, the same loveth little."

Digitized by Khilafat Library Rabwah

BOOKS ON ISLAM

AND

CONTEMPORARY RELIGIONS

1. Holy Quran with English Translation & Commentary.
2. Ahmadiyyat or the true Islam.
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245pp.
3. Invitation to Ahmadiyyat.
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345pp.
4. What is Ahmadiyyat ?
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 88pp.
5. New World Order of Islam.
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117pp.
6. Where did Jesus Die ?
   by J. D. Shams
7. I s l a m.
   by J. D. Shams
8. Islam in Africa.
   by Mirza Mubarak Ahmad
9. Our Foreign Missions.
   by Mirza Mubarak Ahmad
10. Life of Ahmad.
    by A. R. Dard

Can be had from :

The Review of Religions, Rabwah, Pakistan.

Digitized by Khilafat Library Rabwah

PSALMS OF AHMAD

by SUFI A. Q. NIAZ

Price Rs. 15

Order your copy from :

The Review of Religions, Rabwah, Pakistan

REGD. No. L5746

In the Company of the Promised Messiah

By Ali Muhammad B.A.,B.T.

The long, and much awaited book, "In the Company of the Promised Messiah" by Ali Muhammad B.A.,B.T. Rabwah is available in the market. The book can be had of :

1. Oriental & Religious Publishing Corporation Limited Rabwah, Pakistan.
2. Messers Afzal Brothers Gole Bazar, Rabwah, Pakistan.

The book bears on the history of Ahmadiyyat from its inception to the reestablishment of Caliphate in Islam on May 27, 1908 at Qadian in India.

The author himself, a companion of the Promised Messiah (peace be upon him), was an eye witness of most of the events narrated in the book in a simple and lucid style. He enjoyed the company of notable companions of the Promised Messiah.

Pakistan Rs 10.00
England & other sterling areas £1.00
U.S.A. & other dollar areas $2.00

KHILAFAT LIBRARY

REVIEW OF RELIGIONS

IS ALSO AVAILABLE ON

MICRO-FILM FROM UNIVERSITY MICRO-FILMS
A XEROX COMPANY, ANN ARBOR,
MICHIGAN, 48106 U.S.A.

Printed at the Nusrat Art Press, by Malik Basharat Ahmad and published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.